SERMONS AND SERVICES.

DOCTOR WATSON ON THE SOUDAN-ANTE-NUPTIAL VOWS.

The Reverend W. J. McKittrick, First Presbyterian Church: "Pl'ate, the Politician of the New Testament." The Reverent F. M. Kielty, paster of Holy Angels' Catholic Church; "Anti-Nuprial Vows."

mony than that performed by the Catholic priest.

'It is plainly undesirable that parents who are charged with the religious education of children should not be followers of the same religion, and, therefore, it is well that hindrance should be put in the way of union between a Catholic and an infidel or heretic. It were to be wished that mixed marriages were unknown and much more those marriages where there is disparity of worship. At the same time it must be admitted that in particular instances more harm than good would arise from hindrance being put in the way of marriages of either of these classes. It is right, therefore, that an authority should exist, having power to institute matrimonial impediments, both hindering and annulling, and to dispense from them in fitting cases. This authority is found in the church, as is proved by the fact that the authority was exercised for many centuries before it was ever called in question.

who are charged with the religious each thou for children should not be followers of the same religion, and, therefore, it way that have a surprised that himsane should not be followers of the same religion, and, therefore, it way that have a surprised or hereit. It were to be wished that mixed marriages were unknown and much more those marriages where there is disparity of worship. At the same time it must be admitted that in particular instances more tharm than good would arise from it disparity of the following that the same time it must be admitted that in particular instances more harm than good would arise from a deliber of these classes. It is right, therefore, that an authority should exist, having power to institute matrimonial impediments, both hindering and annuilling, and to dispense from them in fitting cases. This authority is found in the church, as is proved by the fact that the authority was exercised for unside the contract has been of the highest service to the well-being of all peoples by her curstant defense of the sanctity and perpetuity of marriage, stream of the sanctity and perpetuity of marriages of the sanctity and perpetuity of the marriage bands of the sanctity and perpetuity of the marriage bands of the sanctity and perpetuity of the marriage bands of the sanctity and perpetuity of the marriage bands the proper with the contract, which are the proper with the proper

sovers she has always and everywhere excressed, not as derived from the consent of Governments, but as given to her directly by her divine founder. When Christ condemned polygamy and divorce, he was not acting as the delegate of the Roman Governor of Judea, or of the Tetrarch of Galilee. Therefore, says Leo XII rightly was it defined at the Council of Trent that the church has the power of establishing and annulling impediments of matrimony, and annulling impediments of certablishing and annulling impediments of matrimony, and annulling impediments of certableshing and annulling impediments of reatablishing and annulling impediments of the council of Trent that the world who would name his little baby boy Pilate. This is why you cannot find a man all the world who would name his little baby boy Pilate. This is why the executation of the ages is wound around this man's memory. His failure was at a point where we cannot fail, and was at a point where we cannot fail, and was at a point where we cannot fail, and was at a point where we cannot fail, and was at a point where we cannot fail, and accurate the concessions which their church to duty, even of a sacred kind. You hear it strated in some social statherings, where the inclined to attach much more importance where they are strongly tempted to temporate in matters of religion. I found them inclined to attach much more importance where they are strongly tempted to temporate they are placed in circumstances where they are strongly tempted to temporate the concessions which their church concessions which their church concessions which their church concessions which their church concess

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ANTE-NUPTIAL VOWS

IN MIXED MARRIAGES.

The Reverend F. M. Kielty, pastor of the Catholic Church of the Holy Angels, preached yesterday on "The Ante-Nuptial Vows." The sermon was, in part, as follows:

"Generally non-Catholics have no objection to being married by a Catholic priest, as they believe that one minister is as good as another. All religions, they say, are good. It makes do difference what one believes, since we are all Christians. It is to the ante-nuptial promises they object.

"A mixed marriage means a marriage between a Catholic and one who, though baptized, does not profess the Catholic faith. Such marriages may not take place without a dispensation and the dispensation cannot lawfully be given unless for a sufficiently grave reason and subject to the following conditions, to be signed by the ron-Catholic party.

"That all the children that may be born to the marriage bend shall be baptized and brought up in the Catholic faith and also that the marriage bend shall be haptized, and brought up in the Catholic faith and also that the marriage shall be baptized and brought up in the Catholic faith and also that the marriage brought up in the Catholic faith and also that the marriage brought up in the Catholic faith and also that the marriage brought up in the Catholic faith and also that the marriage brought up in the Catholic faith and is one of the same time. It like Pilate, we have not there we diling ceremony than that performed by the Catholic faith and is one of the same time. It like Pilate, we seem to the marriage bend shall be indissoluble as the profession of the same time. It like Pilate, we can be a sufficient of the marriag

nity. Talk to Pilate about a spiritual king iom.

PASTORS AND THEIR TOPICS.

The Reverend S. T. McKinney of Union Congregational Church: "Reconciliation of the World."

The Reverend S. B. Moore, Compton Heights Christian Church: Farewell sermon.

The Reverend J. R. Brennan, St. Mark's Episcopal Church: "What Is the Gospel."

The Reverend Charles R. Watson, First United Presbyterian Church: "The Soudan."

The Reverend W. J. McKittrick, First Presbyterian Church: "Flinte, the Politician of the New Testament."

FAREWELL SERMON OF THE REVEREND S. B. MOORE.

The Reverend S. B. Moore delivered his farewell sermon at the Compton Heights Christian Church. He and his family will leave Tuesday afternoon for Atlanta, Ga. where Mr. Moore will at once take pastoral charge of the First Christian Church. This is said to be the largest Christian Church in the South and one of the strongest, it is believed, in the Christian brotherhood. Mr. Moore was not asked to visit this church and preach trial sermons, the church feel-ing that he is just the man to carry on the work that has been so ably presided over by Doctor C. P. Williamson for the last ten

Dector C. F. Williamson for the last ten-years.

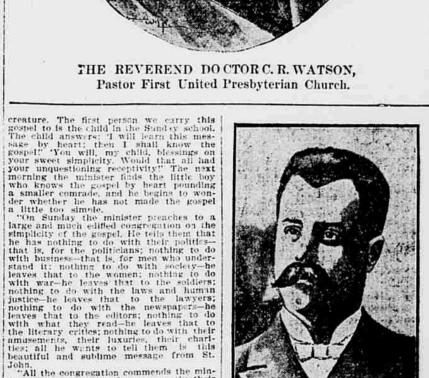
Mr. Moore's sunfect Sunday evening was:
"Diverging and Converging Paths," based upon Acts xxi, S.—"And the next day we that were of Paul's commany departed and came unto Caesarea, and we entered into the house of Fhlip the evangelist, which was one of the seven, and we abode with him."

was one of the seven, and we abode with him."

"One of the lessons," said the speaker, "that comes to me as I censiler this verse and its context is regarding the great charges which take place in men's lives. We have seen these two men together before. Philip is a newly made deacon in the Jerusalem church Paul as the chief persecutor. When Stephen was stoned his mantle seems to have fallen on his colleague, Philip, who went forth to carry on the work that Stephen had so nobly begun. But for this persecution Philip might never have been a preacher. The same is true of others in that period: "They that were scattered abroad went everywhere preaching the gospel. Paul's life also underwent a great change. From a bitter persecutor of the Christian, faith he became its most zealous advocate. This story has often been repeated, in a modified way, since that time. The scoffer of to-day may be the bold, uncompromising champion of the faith to-morrow. This thought should give us fresh heart for our labors.

"Another lesson which comes to me is that no matter how widely our paths may





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nothing but watch the cream of the plant in the plant in the minister has a large variety of minist the reach and stimulate. He cannot do so without a large freedom."

NEED OF MISSIONARY

WORK IN THE SOUDAN.

A special service was held at First United Presbyterian Church Sunday evening in connection with the annual thank offering meeting of the Ladies' Mirsionary Society.

A brief report of the work of the society

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conditions of life came this Mohammed Ahmed. He was a man of magnetic personality, fulfilling all the requirements of Oriental ideals as regards the appearance of a prophet. In brief, he won the hearts of men. They hung upon his impassioned words, they railled around his standard. A few fortunate even though trifling victories over the Egyptian forces sent out against him proved to his infatuated followers that he was what he claimed to be, the expected Messiah. In three years he was absolute master of the Soudan during the fourteen years of Mahdism baffles description. At the very beginning, after the fearful bloodshed incident to the war, life in the Soudan may not have been much worse than under Egyptian rule, but soon this religious hierarchy became a tyranny. The austere morality practiced by the Mahdi in the earliest days of the movement was no longer even professed. At his death one of the Generals. Abdulla, succeeded him and carried the movement forward until it revealed its true soul and spirit in a tyranny, a cruelty and a licentiousness which made even darkest Africa to sicken. Famine followed in the wake of misrule, and such was the general result of those years of Mahdism that when the country was finally conquered by Kitchener whole districts formerly cultivated were found turned to barren waste, many districts once rich in heris of cattle could only show a few head and in many parts there were to be found villages of women and children, as the war had cut off the bulk of the move monthly made territory, with its forrows and sufferings, with its needs and sufferings with its needs and sufferings with its needs and sufferings of the unsettled condition of affairs after the war. What will the church of Christ do to meet that need? Our United Presbyterian Church, by virtue of its mission work in Ezypt, occupies a strategic rooftion for pushing into the Soudan, as Government efficient church in recommending missionary work in the Soudan. A vear ugo last Christmas two of our Egyptian missionaries were

vestigate the field, preliminary to opening work. This year finds a foreign missionary and a native licentiate upon the field at work. Where, but three years ago, no Christian was allowed to live, and Mahdist intolerence was unchecked, now the gospel of Jesus Christ is being preached in its purity and simplicity. It is too early to speak of results. The need is what stares us in the face, and the church of Christ must meet it. What the vice and licentiousness, the crueity and tyranny, practised in the name of religion in the last seventeen years, have done to debase life in the Soudan, remains to be undone by the church through the presentation of the sinless Christ.

"It is a field, not for one church, but for all missionary forces. Several different missionary societies have signified their intention of entering the field. In addition to our own work, there are definite results through the colporteur work of the Bible Society. Where the two Niles meet and following each other to its source, stretch vast kingdoms yet unconquered for Christ. The path of conquest lies through vast stretches of territory, regions of faith and love and liberality and service in our own lives here, which must first be conquered for Christ."

TRYING TO AVERT A STRIKE.

President Mitchell in New York to See J. P. Morgan.

New York, March 24.—President Mitchell of the United Mine Workers' Union is in the city, with the intention of seeing J. P. Morgan and the heads of the important coal companies to consult about the situation in the coal fields for the purpose, if possible, of averting a strike, Mr. Mitchell has so far been unable to see Mr. Morgan, as the latter only arrived from Washington late to-night.

When seen at his hotel President Mitchell said that nothing had yet been done.

only are used for the brews of the Anheuser-Euseh Brewing Ase'n. St. Louis, U. S. A. and ample time is given them to properly mature before offered to the public. Their well-known brands are served at all first-class Hotels, Clubs, Cafes and Bars.

RAH ROAD TIMF-TARLE

IMPLITURU I	
ST. LOUI	9 TIME.
tDully except Sunday. only. iSunday only. Except Monday. iISaturday only. "Italy except Saturday.	Train. St. Louis and Florida Limit Fast Mati-Evansville, Natitle, Birmingham, Mongomery, Chattanooga, Atla
BURLINGTON ROUTE-UNION STATION. Train Depart. Arrive. For Hannibal, H. & St. J. points, Quincy, Keekuk and	in Macon Charleston S. (Mobile New Orleans a Jacksonville, Fis. Mount Vernon Accommodati Southern Express to Evar

points Quincy Keokuk and North 2:55 am 45:55 am 45:55 am 45:55 am 45:56 pm For Quincy and North 7:50 am 46:56 pm For St. Paul Minneapolis, via East Side lines, Illinois and Wisconsin 45:21 am 45:21 pm ville, Nashville Birming-ham Mobile, New Orleans, Thomasville Jacksonville, Palatic, Ocala and St. Pe-tersburg, Fla *8:55 pm *7:20 am

For St. Paul Minneapolis, via
East Side lines, Illinois and
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City, St. Jeseph, Northwest
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FOR FOUR. Train.

Jefferson City. Columbia. Sedalla. Clinton. Fort Scott.
Parsons and Indian Territory
Express.
Port Worth. Dellas. Waco.
Taylor and Austin Express.
Fort Worth. Dallas. San Anionio and Galveston Express.
Sedalla. Nevada. Fort Scott and Sedalla. Nevada. Fort Scott and Denlson Express.

Sedalla. Nevada. Fort Scott and Trail and Sedalla. MOBILE AND OHIO.

Train. Depart. Arrive.
Southern Special . 7.28 am . 7.39 pm
St. Louis and Florida Limited. . 5:00 pm . 8:01 am
Murpayshero, Sparta, Chester
and Percy Accommodation. . 15:10 pm 111:15 am MISSOURI PACIFIC RAILWAY.

Daily. Except Sunday. Pundays only. ST. LOUIS AND HANNIBAL.

(See C., P. & St. L.)
Depart Arrive.

ST. LOUIS-PEORIA LINE.

ST. LOUIS MERCHANTS' BRIDGE AND TERMINAL RAILWAY SUBURBAN TRAIN SERVICE.

Eastbeund—Leave Eighth and Gratiot streets, except Sunday, 4:04, 6:16, 7:27, 8:151, 10:26, II:19 a.m.; 12:05, 1:14, 2:46, 6:00, 5:10, 6:25, 8:20 p. m. Saturday and Sunday only—11:41 p. m. Sunday only—124, 7:24, 10:12 a.m.; 12:10 p. m.

Leave Washington avenue, except Sunday, 4:26, 6:21, 7:41, 8:55, 19:09, II:21, a.m.; 12:09, 1:46, 2:29, 4:04, 5:14, 6:29, 8:25 p. m. Saturday and Sunday only—11:45 p. m. Sunday only—127, 7:38, 10:15 a.m.; 8:35 p. m.

Westbound—Leave Granite City, except Sunday, 6:15, 7:09, 8:14, 9:28, 10:42 a. m.; 1:10, 2:11, 3:24, 4:35, 5:44, 5:35, 7:12, 9:17 p. m. Saturday only—4:25 p. m. Sunday only—12:15, 5:35, 8:36 a. m.; 1:10, 4:00 p. m.

Leave Madison except Sunday, 5:19, 7:04, 8:18, 9:21, 10:46 a. m.; 1:15, 2:17, 3:27, 4:46, 6:00, 7:17, 8:21 p. m. Saturday only—4:55 p. m. Sunday only—1:250, 6:00, 9:41 a. m.; 1:07, 6:04 p. m.

TOLEDO, ST. LOUIS AND WESTERN. CHICAGO, ALTON AND ST. LOUIS RY.
Train.
Alton Limited for Chicago... \$5.55 am \$5.59 pm
Peorla "Alton Limited" \$5.55 am \$5.59 pm
Chicago "Falace Express" \$9.00 pm \$7.25 am
Chicago "Midnight Special" \$1.25 pm \$7.25 am
Chicago "Pairie State Express" \$72.01 pm \$5.25 pm
Peorla "Trairie State Express" \$12.01 pm \$5.25 pm
Kansas City "Limited" \$5.01 pm \$7.05 am
Kansas City "Missouri State
Express" \$2.00 am \$6.32 pm
Springfield Accommodation \$5.05 pm \$10.24 am
Springfield Local \$5.00 am \$10.24 am
Jacksonville Accommodation \$5.05 pm \$10.24 am
Jacksonville Accommodation \$5.05 pm \$10.24 am
CHICAGO, PEORIA AND ST. LOUIS
RAILWAY-(C., P. & ST. L.) TOLEDO, ST. LOUIS AND WESTERN.

(Clover Leaf Route.)
Train.
The Commercial Traveler"
Indianapolis, Toledo, Buffalo
and New York
Toledo and New York Express 7:44 am 4:16 pm
Charleston Accommodation... 5:35 pm 9:35 am RAILWAY-(C., P. & ST. L.)
Train. Depart. Arrive.
Peoric, Pekin, Springfield, Grafton and Chouteau Station... '3:14 gm '7:30 pm
Springfield and Grafton Mail... '4.56 pm '10:55 am

Charleston Accommodation. 2:35 pm 4:3 am

VANDALIA LINE.

PENNSYLVANIA LINES WEST OF PITTSBURG-PENNSYLVANIA RAILROAD.

Train.
Trains Ncs. 29 and II. New
York, Philadelphia, Baltimore
and Washington Special. 2:44 am 4:40 pm
Indianapolis and New York
Local 2:40 am 4:40 pm 7:12 am
Vandalia Accommodation 2:30 pm 7:14 am COTTON BELT.

(ST. LOUIS SOUTHWESTERN RAILWAY.)
Train.
Arkaness and Texas Express
(via Blamarck and Delta)... 5:00 am 7:15 pm
Arkaness and Texas Fast Mail
(via Elsmarck and Delta)... 8:37 pm 7:00 am

L., H. & ST. L. RY. (Henderson Route.) L., H. & ST. L. RY. (Henderson Route.)

Train.

Depart. Arrive.

Past Mail—Owenshoro, Cloverport, Louisville and the East.

S:33 am "7:18 pm

Eastern Express — Owenshoro,
Choverport, Louisville, and the
East.

ST. Louisville Annual the
East.

S:55 pm "7:20 am

SOUTHERN RAHLWAY.

ST. Louisville Lines.

Louisville Express — Centrails,
Mount Vermon, Mount Carnell,
Washington, Philadelphia and
New York and Hoston.

S:08 am "6:08 pm
Mount Vermon Accommodation, 15:23 pm 15:08 am
Flored Lamited, to Louisville,
Lexington, Chattaneoga, Atlanta, and Jackson.hie, Fil., "9:15 pm "7:04 am

ST. L. K. C. & C. R. R.

Indianapolis and New York 2:10:15 pm "9:40 pm
Tide am 11:13 pm "9:40 pm
Tide am 11:13 pm "9:40 pm
Tide am 11:13 pm "9:40 pm
Tide am 11:14 am
Train.

Depart. Arrive.

Continental Limited — Detroit,
Namara Falls, Suffalo, New York and Boston Express
Toledo, New York and Boston
Express Toledo, New York and Boston
Train.

Side am "1:50 pm 7:15 pm
Tide am 11:10 pm 7:15 pm
Tide am
Toledo Lectel Express — 11:20 pm 7:20 pm
Toledo Lectel Express — 12:20 pm 7:20 pm

New York and Commodation 15:25 pm 15:06 pm 15:06

Sunday only)

Train.

Train.

Pancan Mail and Express—Southern Lines.

Train.

Pancan Mail and Express—Murphysboro, Carbondale and Trains.

Pancan Marlon — "7:46 am "7:24 pm "7:36 pm "7:36